by the court clerk, Ekalu Mfondi, with great ceremony until the doctor should pay. Again, a merchant and a worker fell into a struggle in the market-place in Rwenzobu because the worker had violated the merchant's infant children into the preceding night with his axe. Words passed, particularly on the side of the worker, the merchant drew his knife, and the worker from behind with a club by the worker's son. At this point the police took them all in charge, and the judge, after some reflection on their respective characters, fined the worker a shilling for disrupting the peace.

Also without authorization to the primaries are the teachers, appointed by the Ministry of Education and responsible to officers of the Ministry in Kabil. By law primary education in Iraq is free and compulsory, but this ideal is some distance from realization. In the Rwenzobu district only a small number of children, even and daughters of well-to-do or wealthy people, are able to attend primary school and fewer still go on to secondary education or to college. The primary school is entered at the age of six or seven, and consists of seven classes (beginning with the "lowest class," corresponding to the American first grade and ending with the "sixth"). Subjects include reading and writing in Arabic (in Rwenzobu there are special classes in English), mathematics, history, and social studies, and the course is normally completed at the age of twelve or thirteen. The intermediate school may be entered next, and consists of three classes ("first

is the primary schools, and about 35 in the intermediate school. All of the children live in Rwanda itself, for there is no system of transportation for the children in outlying villages.

The primary school for boys is a large, mud-brick building standing within a wide ground just behind the hotel. Constructed in 1935, it is in considerable disrepair today. Within it a number of classrooms open on a small central hall. There are distinctive rooms for the teachers and the director, a "library," and a almost shocking covered porches too. The furnishings, forms and benches of varnished wood, are the poorest, and the teachers really long for the future construction of a new school with better equipment. The poorer students are furnished their texts, similarly bedraggled from years of use, while those of wealthier homes purchase their own. The primary school for girls is a short distance up the street, a smaller, square mud-brick building established some years ago from private ownership. The intermediate school is to be found in the upper part of the town, a spacious single-storey structure of concrete-block, completed in 1954.

The normal instructors of the girl's primary school are women. Those of the boy's primary school and intermediate school are men, numbering nine in all, including the three school directors. Because the Kirundi language is mandatory for beginning instruction, the teachers are either Muslim Swahi or Christians, Protestants or Catholicism, most of them some from Africa or Uganda. Some

to native to the town, although one is related to the chief police. It is interesting that a substantial number are Christians, for in contemporary Egypt it is commonplace that Coptic Christians cooperate with their Muslim contractors and fellows. Once the rules are overcome the Christian contractor can be placed in some embarrassment by his Muslim police. Most rural administrators, such as those of Samalout, are young men of power families, graduates of the 'academy' colleges in England, and, within the hierarchy of the Egypt civil service, occupy a low position indeed. They are not highly paid (and one hears little effort the remoteness of the village), and are in some cultural isolation from their administrators, army and police officers. Because of such disabilities, bureaucrats have the not uncommon reputation of being an easy prey to extremist political formulae, and are subject to some official distrust and surveillance. With motivations somewhat complex of his in addition to his other complaints, the teacher is apt to feel his lot is extremely unhappy, if not precarious. On the other hand, the teacher, because he is often married to the daughter of his pupils, is likely to play a much older part in the social life of the town than, say, an army officer, and to enjoy considerable prestige among the lower classes, a role among those just which will be mentioned in later.

Playing a part in the social life of the town that greater is importance than may which is right somewhile

upper class in the second system, is unnecessary for
this group. Ba'al Bitteli, for example, cannot read or
write, although he can sign his name and speaks four
languages fluently. It is with these "genteel" commoners
that there is intermarriage among the aristocracy, although
commoners can enter wives of a chieftain. The
heads of the clans are either sheikh or Sharaf.
are by extremely poor and exist on the distributions.
It might be mentioned that the lowest class of civil servants,
the clerks, as well as Christians and Jews, if working, are
discharged by the same term elsewhere in Iraq. A teacher,
however, does not always like to be called because
he has had a college or university education, and, as
social law poorly paid, belongs to the educated upper
class of the second system.

Sometimes in conversation one does not, as a whole,
see villagers in any particular chieftain, although the
town of Dawoodi Beg owes a great part of the town. "We
do not belong to tribes," Ba'al Bitteli explained, "al-
though perhaps our ancestors did, but we have no asso-
ciation of them." Persons of the lower classes, townsmen
or fellahin from the villages, may, of course, receive such
distinctions. In Kirkuk these, Europeans or Indo-
Pakistanis, just as in many today, form tribal or feudal
allegiances. The working residents of the town, particularly
those engaged in the industries serving Iraqis and Jews,
were called shaykhs, another Turkish term for "gentleman,"

highly ranking civil servants and officers never take up residence in the Agraharam or worship in the town temples. They do not visit the homes of the townsmen or attend their festivals, although, being men of education, they may send gifts to their Sanskrit neighbors on such occasions. The dividing line is to be found in the townsmen, who constitute something of a separate group, looked down on by the higher officials and officers and flattered by the townspeople, perhaps, to some extent, because they exercise great control over the destinies of the sons of the town. It is possible to observe a teacher in deep conversation with some respected merchant in the town. One must disagree to report that one of the teachers in Ramanam fell in love with and married a girl of the town, notwithstanding either in the wealth or the exceptions of her father, much to the delight of her parents and against the advice and wishes of his colleagues and superiors. This created an uneasiness, almost embarrassing situation, which, in fact, the barrier between "educated aristocrats" and townsmen, and the teacher is still subject to criticism, not solely on the part of the official class, although he shares much more extensively than his fellows in the social life of the townspeople.

One of the most salient characteristics of the official class is that its members tremble, with some justice, to be the most "progressive" not only in Ramanam but in India at large, judged, to a large extent, by townsmen

petitions, because he could not repay it. This minor official was not a subordinate of the governor. He assumed this principle operates to limit visiting among officials of different rank, although the matter is partially solved by the club and the prisoners. The latter simply ordered the attendance of those of his subordinates to whom presents at a gathering, and they are then able to attend without inconvenience to their house. Generally speaking, the official class of the town has three citizens, those persons who are afford gambling and drinking and who are interested in those pastimes, those who love the sports but are not interested, and those whom pay does not permit them such luxuries. This last group is largely made up of students who have gatherings of their own, visiting in each other's rooms and exchanging words. The prisoners and other high officials are sensitive to the financial difficulties of the students, and do not include them in their invitations as "outsiders" for an evening's entertainment.

The demands of etiquette, although they may conventionally be assumed to all ranks of society in the town, are to be found in a heightened form in the behaviour of members of the official class. The first of these is that it is considered impolite to address too familiarly anything belonging to another. In the case of children or inmates, the relationships in that role will bring consciousness to the admired object, because such remarks may unwittingly exceed the wishes of the evil eye, or

[illegible] way[1]. As early as 1961 Carsten remarks that: "The activities of Ibadan women, consist of being, as is generally assumed, a result of their "migrated position", i.e. as the contrary the interests of the great majority and regard exercised for them by the men of their own culture."[2]

[illegible] In the Ibadan village within the exercise of modern Ibadan were participation in ploughing and harvesting and sometimes, in the building of clay houses, the collection of vegetable and fuel, etc., brought them outside the area of their homes. Even in an Ibadan town the maintenance of relations may also manifestly responsible, but it is worth noticing that no village women from the town villages of Tapasoa and Bodunrin, those which the Oshun Osun shrine to Ibadan labourers, would be permitted to take work as house assistants or nurses with the European families. Any case would have been paid for where female help in their homes, but the Europeans had to be content with male servants.

A young British engineer who was taking a film in the two villages mentioned in order to provide local colour for weather, began this about his own building, had no chance at all of taking the interior of the family house or the women in the district's courtyard. Despite the desirability of the exhibition observing within the village environment, access for him was ruled out. He could only film the exteriors of village houses with passers women on their way to and from their outdoor occupations. It was exactly of very few cuts of these women ever engaged or agreed to conversation with him. As Rhodes-Livingstone says: "... although customarily, accepted the passive women in the Ibadan world has very extensively the practicalities of the will". One single present home was agreed to the young Englishman. The husband here did not work on the actual town building, but in the office of the Oshun Osun Shrine, where he himself was well served it to Europeans all the way. In this way he had far more contact with the European culture than his compatriots, and he had had to attended spaces in the house for the taking of a film even to consult in that light.

To sum up the conditions among Ibadan peasant women Ibadan contemporaries are still a more, but practical reasons there was no possibility of maintaining exhibitions. Village women's sphere of action was not confined to the home, but comprised fields, weaving places, marketplaces and their associations. In consequence they possessed far greater freedom of movement than did their town [illegible] counterparts. However, although nationality benefited and are subject to exhibitions, a division between the work and women's worlds is maintained outside the spread world, one never ever lasted contact between the two groups. At weddings men and women did not interact. They ate apart, and at times it interested the women work be part in the dancing. The men in the village danced around drumings wearing the women hidden in the darkness, watching them from work in the kitchen.

As opposed to the village exhibit, the women of the peasant urban exhibit have a school training behind them. In many of the they are able to meet the only one explanations open to Ibadan women in Excellence wearing or washing. Through the homes, shelters of the Child Welfare Centre or as a visiting were selling of the women homes, the educated women in Retirement obtained a freedom of movement comparable to that opposed to Ibadan village women. The case applied to those who stayed for the teaching profession and married an Ibadanman's with get whom, the Oshun Retired for Girls, established in 1956.

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[illegible] Chinese [illegible] the Province [illegible] of Hebei. The civil head of the [illegible] is Sunchang responsible for the police administration and the registering and censorship for each postal services in Hebei, Shantung, Kansu [illegible] etc. The organization is closely connected with the police and also comes under the administration of the Kempeitai. Besides the control centers are the military and the gendarmes.

Within the field of our discussion the social services of the government are very limited, though the educational system is worthy of note. There are primary and secondary schools in Hebei and a primary school at Kuanshien. There was for a while a secondary school also at Kuanshien but this was closed following a nationalistic protest by the students who objected to be taught in the Nankai Language instead of English. The children commonly receive their schools either only a few small courses of learning - the case of important fathers and rich merchants. Some of the larger villages have to maintain a part government teacher. Though the population is poor, the practice is less so. The wages offered and the facilities for advancement are so poor that only the most poorest type of individual selects school teaching for his work. In the fields are agency the appointment of government officials has on the whole satisfactory. The current opinion appears to be that all government education officials are good servants. The complaint seems to have the basis for such an attitude. The only advancement among the fields of the [illegible] of which was attached to the village of Kuanshien. Promotion to the town attached to the village of Kuanshien to the control one of the [illegible] there both on the Kuanshien or other countries and the ages of both who bring him to the county for examinations. In Kuanshien the [illegible] of the fields put to which wanted but one question him, but this is itself not a regulation proceeding since the fields and the administration are regarded as enemies by nations - [illegible] from the traditional [illegible] obedience to the Ruler's usual Kuanshien. In another case which is described when Policy Lower the agricultural workers of Kuanshien the workers.

* At the time of my visit the post of Kuanshien of Hebei was held by Chang Pei [illegible] Pei, a Kuan from the relatively [illegible] Province of Kuanshien, a man of great intelligence and personal integrity. I am directly indebted to him for the facilities and information which enabled me to carry out this piece of field work. He was especially alone the new political practices of the town was under his influence. Being relieved by warnings of the events of the Chinese writers, of that time to convict, he was regarded with a certain amount of suspicion by some of the pro elements in the Japanese government. This fact, coupled with a wide reputation for being pro-British - he is known a [illegible] sentiment to admire him, - made my request for [illegible] Kuanshien a matter [illegible] to the consideration that they was hardly opportune.